DOCUMENT RESUME

ED 168 625 JC 790 201

AUTHOR	Tiedeman, David V.; And Others
TITLE	Building the Meaningful Vocation into Career. Perspectives on the Church and the Community College, Paper Number Fifteen.
INSTITUTION	United Ministries in Higher Education, Portland, Oreg.
PUB DATE	[79]
NOTE	48p.
AVAILABLE FROM	United Ministries in Higher Education, 848 Pittock Block, Portland, Oregon 97205 ($1.50)
EDRS PRICE	MF01/PC02 Plus Postage.
DESCRIPTORS	Career Awareness; *Career Choice; Career Development; Career Planning; Church Role; Community Colleges; Decision Making; *Individual Development; *Junior Colleges; Occupational Choice; *Religious Factors; *Self Actualization; Self Concept

ABSTRACT

The integration of religious and educational perspectives on "career" in a life work/career planning process would enable persons to exercise their talents, skills, and spirit through meaningful jobs. If career is understood to mean a course of continuing progress, then vocation becomes those meanings which a person makes or discovers throughout a lifetime of working and living. The vocation which a person must anticipate is not only a progression of occupations, it is also the way a person derives meaning repeatedly from non-occupational as well as occupational activity. The following topics are central to the clarification of the concept of vocation, (1) the swing from an occupational to a career psychology; (2) development of a decision-making framework with two aspects--anticipation, which involves problem exploration, crystalization, choice, and clarification, and accommodation, whose stages are induction or initiation, reformation, and integration of self and group; (3) development of self awareness in decision making through "I" power and language; and (4) the concepts of intuition and evolution and their role in structuring reality. This model of vocation has implications for personal living as well as for the community colleges in their development of career guidance and educational programs. A bibliography is included. (Author/MB)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED168625

BUILDING THE MEANINGFUL VOCATION INTO CAREER

By

David V. Tiedeman
Northern Illinois University

Mark Rutledge
Northern Illinois University

Anna Miller-Tiedeman
DeKalb (Illinois) High School

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

United Ministries in Higher Education

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC) AND USERS OF THE ERIC SYSTEM."

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

JC 790 201

Perspectives on the Church and the Community College
Paper Number Fifteen

UNITED MINISTRIES IN HIGHER EDUCATION

THE EDUCATIONAL AND RELIGIOUS SIDES OF CAREER

Persons working at the intersection of the church and the community college wish to clarify the concept of vocation (Sleeper, 1975). This chapter offers one such clarification.

Professional educators most often refer to vocation in the context of training for employable skills, as in vocational-technical education. Church people tend to think of vocation in terms of an external "call" from a transcendant God, either to the Christian faith, to the monastic life, or to the ministry. Richard Bolles (1977) seeks to integrate both religious and educational perspecrives on career in a life work/career planning process designed practically to empower persons to exercise their talents, skills, and spirit through finding meaningful jobs in the world of work. But very little of today's career or religious education literature focuses attention on some very personal and complex inner processes within the self which are essential to full understanding of the meaning of vocation. We are partially formed by our institutions but we are more than the products of the purposes and actions of our institutions. In our compromises between the urge towards self expression and the constraints of society we sometimes respond to the "call from within" in moments of intuition and decision. It is the purpose of this chapter to chart some of those inner processes.

Vocation

Religion and work traditionally interlock in the vocation. For instance, among the six meanings associated with "vocation" offered in Webster's Third New International Dictionary (1971), four directly associate "vocation" with a calling by or of God to the fulfillment of a particular task or function in life. Only two of the four meanings of "vocation" in common parlance separate God's presence from the tasks or functions of life in a vocation and even one of these still defines "vocation" as "...5: a strong inclination toward a particular type of work or course of action," a definition in which at least personal dedication still figures.

Career

On the other hand, religion and work do not traditionally interlock in the career. For instance, the same Webster's Third International Dictionary (1971) indicates that four meanings of the noun "career" exist in common parlance. If these four meanings are integrated, then the sense of the word "career" becomes that (1) of a course or passage, (2) of great speed, which might (3) be of continual progress as (4) in a profession. Thus, the work aspect of career is ordinarily more associated with a non-religious sense of the word "vocation," namely, "...4:

the membership of a particular occupational group: the persons engaged in a field of business, profession or trade..." But notice that there is nothing within the course or passage meaning of career which limits applicability of career to work. "Career" conveys that more neutral meaning of a pathway; its meaning can be invoked in relation to work and non-work but must involve direction and activity as the minimum essentials of a path.

Putting Vocation into Career

The "call" we want to put into career is that which is experienced from within--the inner call. Anyone with a true vocation hears the voice of the inner self; s/he is "called" but must acknowledge personal responsibility for this call at risk of honesty and full career development. The original meaning of "to have a vocation" is "to be addressed by a voice." The clearest examples of this are to be found in the experiences of the Old Testament prophets. To respond to one's inner voice is to be faithful to the law of one's own being (Jung, 1954). And whether the call presumably addressed to us is seemingly from God, our social institutions, other persons, or whatever source, it is the person who must intuit it, respond to it, and take full responsibility for consequences of the response. It is

our personal decision, a response-ability from our centered self, which puts into operation and self-evaluation any "call" from without. To follow the inner call of vocation is to embark on an endless quest, during which wholeness can be experienced.

To focus on this existential dimension of vocation is to focus on the spiritual dimension of personality. It is to meditate with Frankl (1960) on the human capacity to make meaning in our life. We believe the meaning of one's personal life is not to be denied, but to be responded to, for we are responsible to life. Each of us has the potential to discover, through our active responses within everyday life, our own unique personal life task--our vocation--or concrete personal task, a "mission." But we don't have to do it early, just once, or forever. We can roll with the task of evolving our vocation, which can enlarge in meaning with our years and widsom.

If career is understood to mean "course," particularly a course of continuing progress, or passage, then vocation becomes those meanings which a person makes or discovers throughout a lifetime of working and living. The vocation which a person must anticipate is not only a progression of occupations, it is also the way a person derives meaning

repeatedly from non-occupational as well as occupational activity as a life work. Vocation in one's career is, for example, not necessarily to be found in progressing up a particular "career ladder." Rather, vocation is more in the expanding, more encompassing unities of meaning which one repeteadly gives to what one does than it is in the progression of steps which psychologists, sociologists, and economists imagine to be optium combinations of occupations.

Notice that this understanding of vocation centers personal responsibility in the self. It also implies change and development throughout life despite use of the singular form, "vocation." And it implies that the primary career decision-making problem may not be choice of occupation but development of self. We will return to these concepts after a brief hisotical survey of the field of vocational psychology. This historical context sets the stage for further development of our concept of the call we would like to put into career, the call of "I" power or fidelity to self.

A SWING FROM AN OCCUPATIONAL TO A CAREER PSYCHOLOGY

The Swing

Shortly after World War II, the field of vocational psychology took a turn which markedly changed the paradigm for the scientific investigation of the occupations of a career. Through the 1940's the field

was characterized by an approach to "matching men and jobs" in which trait and factor theory became increasingly important. This basic approach postulated that individuals differ in their psychological traits, that occupations differ in their requirements, and that realistic occupational choice and optimal occupational adjustment are functions of the agreement between traits and requirements. (Crites, 1969).

Ginzberg, Ginsburg, Axelrad, and Herma electrified the field of vocational psychology in 1951 with their book, Occupational Choice: An Approach to General Theory. In the first place, Ginzberg and associates focused attention in the field away from occupational success and toward occupational choice. In the second place, they introduced time and development into the study of vocational psychology. Finally, they formulated initial propositions about developmental periods and stages associated with occupational choice from childhood to young adulthood. The occupational choice is supposed by them to advance from the condition of fantasy into the conditions of tentativeness and reality in those ages. In the period of tentativeness during adolescence the occupational choice presumably progressed through stages of being based on interests, capacities, and values. After transition

into the reality period of young adulthood, the occupational choice presumably passes through stages of exploration, crystallization, and specification.

The book by Ginzberg and his associates challenged Donald Super of Columbia University to organize a new field of career psychology. He did so in two steps. His first major step was to propose a theory of vocational development (1953). The ten propositions in Super's theory centered occupational choice in the self concept and made the development of the vocational self concept within each individual the primary aspect of vocational development.

Super's second major step was publication of The Psychology of Careers (1957). This now classic book incorporated his theory of vocational development into a life development framework. In one stroke Super thereby changed the study of vocational psychology from the examination of singular occupational events to the study of interactive and multitudinous occupational events which happen from birth to death. He proposed that occupational development can be expected to progress during life through stages of exploration, transition, trial, maintenance, and decline. Caree patterns take shape and find expression or give frustration within such a developmental framework.

Tiedeman and O'Hara first made themselves students of both the occupational choice theory of Ginzberg, et. al. and Super's occupational development theory,

and, by 1963, became convinced that occupational choice implicitly took place within the process of each educational and work decision, and that the decision process implicitly developed in accord with its own logic. They therefore began to treat decision more microscopically within the more macroscopic choice stages of Ginzberg, et. al. and of Super. These decision-making conceptions provide a framework within which it is possible to test scientifically for the call in career within career psychology's new paradigm that satisfaction and success be considered simultaneously.

And Its Elaboration into a Decision-Making Framework

Tiedeman and O'Hara (1963) employed the logic of decision-making to propose a linguistic framework within which comprehension of decision-making emerges during incidents of career choice. Essentially, their framework first divided the process of decision-making into two aspects, anticipation and accommodation. The anticipation aspect consists essentially of a person's preoccupation with the pieces (facts, alternatives, options, consequences) out of which a decision is to be fashioned, and with the personal aspects (aspirations, hopes, values, expectations, constraints, etc.) which will determine the form of a decision. The accommodation aspect represents the movement from anticipation to induction: it is the

point where imagination meets reality. In the case of both anticipation and accommodation, it is possible to speak about "subaspects" or stages.

Aspect of Anticipation The first stage of anticipation called exploration begins with a person's awareness "that a problem does or will exist and that a decision must be reached in order to resolve it in a satisfying manner" (p. 38).

In discussing exploration, Tiedeman and O'Hara state:

> In the step of exploration...a number of different alternatives or possible goals.. may be considered. Relevant goals are those which can possibly be attained from the opportunities associated with the problem under consideration...During the exploratory step, fields are relatively transitory, highly imaginary (perhaps even fantastic), and not necessarily related one to the other. They may be a relatively unassociated set of possibilities and consequences...In the step of exploration in relation to a problem of career development, a person probably reflects at least upon his (or her) aspiration, opportunity both now and in the future, interest, capability, distasteful requirements that still can be tolerated, and societal context for himself (or herself) and his (her) dependents. These are relevant aspects of the field set by each goal. In short, each alternative as he (she) senses it (pp. 38 & 41).

Of crystallization, the second stage of anticipation, they assert:

> In crystallization the cost of the several goals can be considered in relation to the return from each. The value of alternatives can then be assessed. Relevant considerations are organized or ordered in this process of valuing...The process of valuing gives rise to values which tend to fix the organization or order of all relevant

considerations in relation to each of the goals as crystallization occurs . . . Crystallization normally represents a stabilization of thought. A setting of thought is achieved which is ordinarily of some durability and hence of some reliance. This set readies the person for investment of self along a line that then becomes more noticeable. The situation becomes defined, so to speak, at least for a time (p. 41).

The third stage is that of choice, and it follows readily on the heels of crystallization:

With choice, a particular goal, and its relevant field . . . orients the behavioral system of the person of relevance for his (her) problem . . .This goal may be elected with varying degrees of certainty and its motive power will vary as a result . . . Furthermore, the degrees of clarity, complexity, and freedom generally available to the person in the solution of this problem and in the pursuit of the indicated decision will also affect the motivating power of the resulting resolution of alternatives (p. 42).

The fourth and final stage of anticipation is called clarification. You would expect once a choice had been made that aspects of decision making which precede action would have been finished. But even though the decision is made and held firmly, often doubt about the decision will arise. This is true . . .

in even a short period of waiting (a week or more, say) for the expected situation to begin to unfold . . .Doubt experienced in the waiting period causes the individual further to clarify his (her) anticipated position. An elaboration and perfection of the image of the future . . .ensues . . . Clarification not only perfects the image of self in position, but also dissipates some of the former doubts concerning the decision (p. 43).

Aspect of Accommodation The three stages of

accommodation may be briefly described in the following way:

Induction (or initiation): A general defense of self and a giving up of an aspect of self to group purpose . . . the individual's goal and field assimilatively become a part of the region . . .of the social system in which the person is implementing the desired solution of a problem. He (she) learns the premises and structures-in-interaction required for continued identification. This process leads to a further perfection of individual goal and field in the social system . . . .

Reformation: The receptive orientation of induction (gives) . . .way to (an) assertive orientation . . . The person is well immersed in a relevant group . . . He (she) has a strong sense of self and actively enjoins the goal and field . . . in order to bring that group into greater conformance with his/her modified goal and field . . .and upon the out-group to bring their view of his/her identification into greater consistency with his/hers, the effect, if any, is the modification of group goal and field . . .

Integration: Synthesis is, of course, the essence of integration . . . . A differentiation in identification has been achieved. The new-found appreciation of self is integrated with its larger field. This new part of the self-system becomes a working member of the whole self-system. In integration, individual and group both strive to keep the resulting organization of collaborative activity ... The individual is satisfied, at least temporarily, when integration occurs (p.44).

Reflections on This Model of Decision-Making

We remark upon four things about this model before returning to our central theme of self development. First, most of us are in different stages of the decision-making process with regard to different

facets of our career development of the moment. For example, a college freshperson aspiring to be a physician may be in the stage of integration with regard to high school curriculum, the indiction stage with regard to college choice, the clarification stage in choice of medical school, the crystallization stage in choice of area of specialization in medicine, and exploration stage regarding a place to practice medicine. This example illustrates the theory as applied to a specific occupation or profession.

Second, from this example, it is easy to see that career development is very complex and occurs within the context of many different decisions, all of which are in process simultaneously. Furthermore, decisions are affected by other factors such as memories of the past, anticipation of the future, personal needs and goals, and professional needs and goals. Thus, decisions about occupation occur simultaneously with decisions about all other facets of a person's life, such as educational endeavors, family, and friends and lovers. This is why career development can be viewed as self development in relation to choice, entry, and progress throughout all of life. The true vocation manifests inself in all aspects of life.

Third, notice that integration is not a permanent state, but rather a

dynamic equilibrium. Changes brought about by events in the outside environment (economic or institutional change) or by events within the person (growth, emergence of unmet needs, thought, etc.) produce a disequilibrium from time to time which leads either to further development, some disintegration, or both. Thus the whole process is reversible although the tendency is to move toward overall self integration. Information, experiences, and understandings take on order and meaning according to the evolving goals of each person. As the search and decision-making process unfolds, patterns emerge which take on significance in terms of one's goals, and which ultimately result in new decisions.

Fourth, these choice and decision processes operate throughout the stages of life. For example, Tiedeman and O'Hara (1963) used the eight developmental crises of Erik Erikson's model of identity development as a life cycle framework within which to describe the process of career development. Another framework for working out these processes, which is especially relevant to this paper, is the psychology of adult career development. This is important in the community college since mid-life persons are increasingly returning for career recycling, personal and family enrichment, and retraining for skills to use in upgrading a present job. Little vocational psychology exists in relation to adult career development, but

Edgar Mills (1970) has contributed insightfully to its study. He has a chapter on this area in Willis Bartlett's Evolving Religious Careers (1970). Mills Essentially lays out what he considers to be three developmental tasks of mid-life which find expression in five common themes. Mills' excellent summary of his ideas goes as follows:

> "Career development in the years between 35 and 55 has not yet been systematically explored. During this period one developmental task is to discover or invent the stage-defining milestones by which persons can recognize their own development, usually through relationships of family, work and community. During these years they must also re-negotiate their earlier career decisions, reasserting control at least temporarily over the directions which their lives take and consciously creating their own future. These developmental tasks can be discerned in the working out of common patterns of experience during the middle years: (1) stocktaking in several ways, (2) changes in family or other relationships, (3) status changes as related to age and function, (4) impact of shared historical movements, and (5) the shift from advancement to productivity as a primary concern in work. Development is complex and rich during the middle years, which might be better described as a time of deepening and redefining than simply as maintenance. It is in fact a time to decide again what to do when one grows up, and in so doing to grow up a little more." (pp. 195-196)

Thus, because our life cycle is continually evolving, the processes of choice and

decision are part of a repetitive cyclical process as well.

AWARENESS OF SELF WHILE DECIDING

It is not enough simply to have an intellectual understanding of the stages of decision making. This would only be one more head trip. Rather, we must learn to "catch outselves in the act" of making decisions. One must become aware of oneself and one's behavior during the decision-making process. The decision process must become centered in self. The language and understanding of process in decision-making development must itself become more and more conscious to persons as they attend to decisions they make. What is needed is practice in experiencing decision-making in such a way that the person attends to self processes while deciding.

Miller and Tiedeman (1972) stipulated that practice in decision-making should be evaluated by the person in terms of three major dimensions: problem condition, psychological state, and self comprehension. Those major dimensions with the three minor dimensions of each are represented in Figure 1 as a cube. Notice that the cube depicts the basic condition in its lower left front block, which represents the problem forming condition, the psychological state of exploration, and the self comprehension of "learning about." With appropriate interaction and attention individuals can see their comprehension progress through the cube in one path or another

until their comprehension reaches the upper right, rear block, in which the problem condition is that of solution using, the psychological state is accommodation, and the self comprehension is "doing with awareness."

Nothing else will be said here about the dimensions of this cube. The reader who wishes to explore this further is referred to the 1972 Miller and Tiedeman article. Nevertheless, two facts should be understood. One, in relation to specific decisions, individuals do move both from the lower left, front block of their decision problems to the upper right, rear block of their decision problems through one path or another. Such movement comes from the personally structured acts of intuition on an individual's part. Not everyone completes such movements for every decision. However, most people complete one or more such advances in relation to significant decisions in their lives.

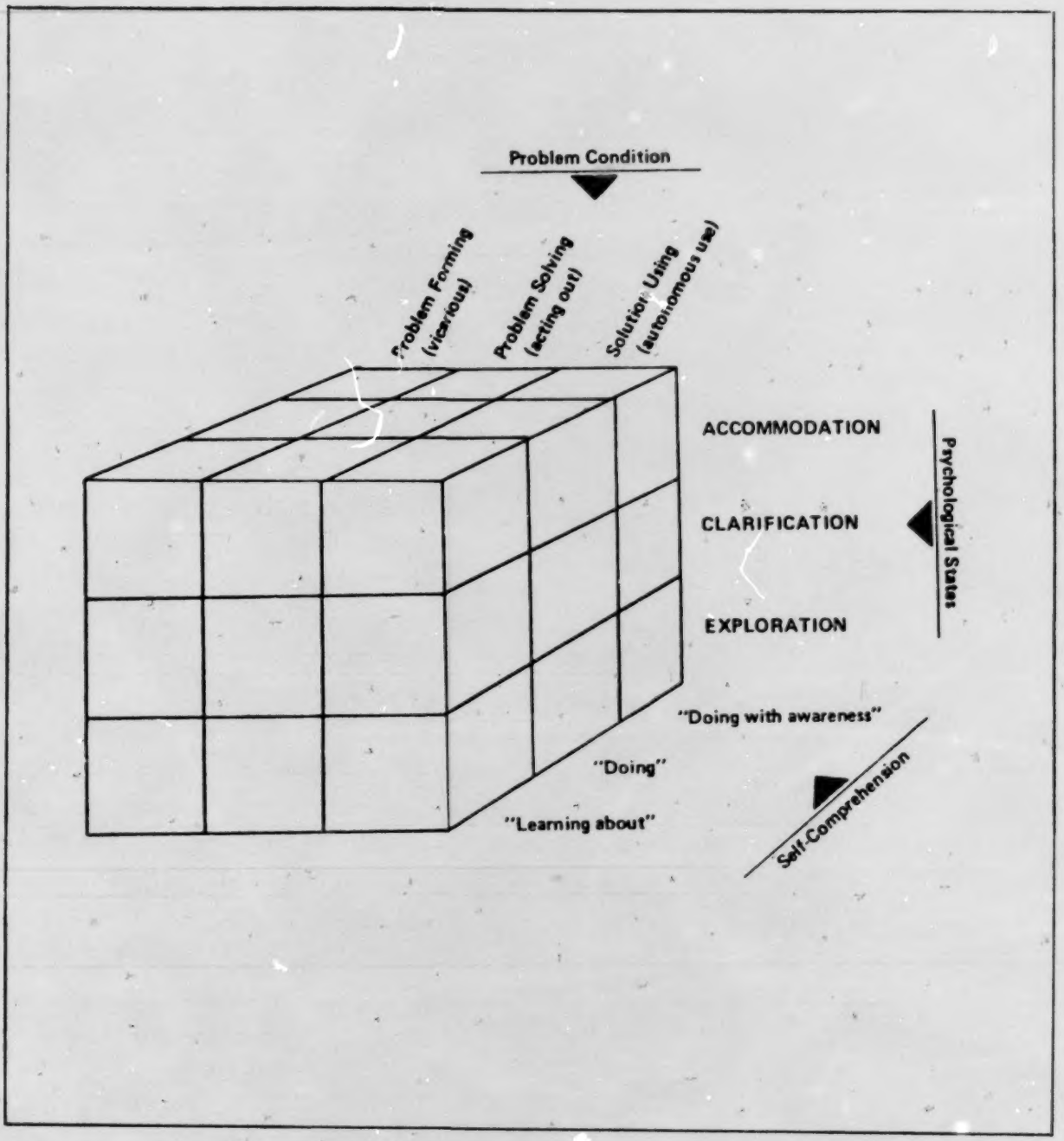
Second, individuals can be made more conscious of that which they can know in numerous specific instances. In other words, individuals who become conscious of moving their thought up through the decision cube in many instances of personal decisions can become intuitively conscious <u>of the cube itself</u>. Thus, the cube can itself be made into a framework or structure for the development of general intuitive understanding of decision-making development. That which is experienced in particular instances

is then generalized to all sorts of situations in which persons make decisions.

In 1972 Miller and Tiedeman felt that the key to self consciousness was recognition of personal decision-making style. When a person recognizes a personal decision-making style s/he moves from what s/he did to how s/he did it, and then to what s/he should do to improve personal decision-making. The decision-making activity thereby becomes general to life, rather than specific to occupation.

Figure 1

Miller and Tiedeman Cubistic Model of Decision-Making
(from Miller and Tiedeman, 1972, p. 10)



Increasing Self Awareness: "I" Power and Language

One of the ways we can "catch ourselves in the act" of making decisions is to monitor our daily language. "I" power manifests itself most powerfully in our language and in our behavior as it interrelates with our language.

We all know when we are exercising "I" power. At such times we have clear goals, proceed in fairly direct activities which help us accomplish these goals, monitor our activity as we proceed in prosecution of our goals, modify goals or activities or both as conditions warrant and feel very good because we are defining a part of our universe for a time. What is difficult is convincing ourselves that we are capable of enough personal power in enough instances to cause ourselves to deliberately struggle to develop more satisfying control of our "I" power.

Many schools of psychotherapy advocate our cultivation of such control through the ways we think and talk about ourselves and through the ways we act upon our thoughts and conversations. Consider transactional analysis for instance. In that system, the parent tape is identified by words like "ought" or "should." The child tape is characterized by phrases like "I want," "I feel," or "I don't care." The adult tape contains such words as "why",

"what," or "it is my opinion." (Harris, 1969). If you listen for those words in the conversation of another or yourself, you can isolate the parent, child, or adult ego state from which the statements are originating, can sometimes even predict what might happen next, and so achieve some control over the course of the interaction.

Other growth-producing psychotherapeutic methods use the assumptions undergirding the client's language as a launchpad for increasing self awareness. For instance, assertiveness training advocates that the individual assess both what s/he says as well as how s/he says it, in order to get more desireable outcomes. In rational-emotive therapy, the therapist helps people look at what they say to themselves about themselves. Ellis (1963) suggests it is not what happens to one that causes an emotional problem, but what one <u>thinks</u> about what has happened. This suggests that the real trouble is caused by how one mentally structures his or her experience. Then, too, client-centered counseling (Rogers, 1961) simulates the condition of a person seemingly talking to him/herself about a problem in the presence of a therapist who skillfully clarifies to the person what the therapist thinks s/he has heard. The therapist thereby uses, among other things, the client's language to augment meaning for the client.

Ethics, politics, religion---many fields besides psychology--similarly expect behavior to become the child of language. For instance, Epictetus said, "Men are not worried about things, but by their ideas about things. When we meet with difficulties, become anxious or troubled, let us not blame others, but ourselves, that is: our ideas about things." (Leobuchhandluing, 1966). And St. Paul said, "And be ye not conformed to this world, but be ye transformed by renewing your mind." (Romans, 12:2) Renewing or scrutinizing one's thoughts and ideas can indeed by a transforming experience.

Decision-Making in Retrospect

Greater awareness of oneself and one's behavior during the decision-making process leads to centering the decision-making process in self. We have already seen how decision processes generalize into a context of decision-making for all of life. Another amazing discovery is that these personal processes frequently have to be lived out after the fact when they cannot be experienced before or during events. For instance, in an unexpected firing from a job, there may be no real choice in that event but our psychologies take us through the processes of choice and decision in relation to it. Nevertheless, we don't end up understanding that event in the structure of our feelings and emotions toward being fired. The processes leading

to that understanding are primarily those of the aspects of preoccupation (anticipation) and adjustment (accommodation). The states associated with each aspect are therefore the same in the case of involuntary choices as they are in the case of voluntary choices.

Definition of "I" Power

"I" power exists when the individual's consciousness has developed to a level where s/he is aware of an underlying continuity and unity in his/her life and knows that s/he is in control of much of his/her life. According to Tiedeman and Miller-Tiedeman (1977), this requires responsibility for:

1. Becoming more conscious of one's person in order to cooperate with one's daily and even momentary evolutions;

2. Living more frequently in the now rather than in the past or future;

3. Becoming planful and acting on one's plans;

4. Waking up to making one's life happen rather than sleeping and letting it drift by:

5. Trusting oneself in order to tolerate anxiety when one becomes uncertain;

6. Being sensitive to others as one gains "I" power--not power over but power with and among other people, and a concern for the welfare of others;

7. Recognizing and discarding useless old ways of thinking; and

8. Being honest with oneself.

As we do these things, we begin to act less like machines, and more like thoughtful human beings. "...To take such a journey we must travel light; we cannot be burdened with opinions, prejudices, and conclusions--all that old furniture we have collected for the last two thousand years and more." (Krishnamurti, 1969, p. 20). If we capacitate our "I" power we remain renewing human beings.

THE NEXT STEP

So far we have shown how career development depends on a person's self comprehension of his/her decision-making development. And we have defined vocation as that fidelity to self, or response to a seeming inner voice, by which we put meaning into our careers. We have described how self development, through the exercise of "I" power as revealed in language, is the key to building a vocation into career. One last step, or really a quantum leap, remains. Self development never stops with what we may think ourselves to be in this moment of time, for we are evolving human beings, even during our lives. We need to comprehend the life evolutionary process itself in order to build our personal call into career. "I" power can be extended to a cooperation with our own personal evolution which is taking place within a more general universal evolution of the

human race. But in order to develop further our "I" power we need to understand both the concept of structure and that of intuition. We have referred to these concepts earlier. We now turn to a brief discussion of these three inter-related notions: structure, intuition, and evolution.

The Concept of Structure

We put structure into our worlds. There is no "real" world out there, given, intact, full of significance, forevermore. Consciousness is constituted of random, virtually infinite barrages of sensation; these experiences are indistinguishable "inner" and "outer." The sane have put structure into it. Structure is put into experience by culture and the self, and may also be pulled out again. Our science, art, myths, religions, and languages, are structures we invent to help us make sense of our world (Novak, 1970). Structure is the way we see the world and ourselves.

The Concept of Intuition

Intuition is part of the personal act of giving structure to experience and is also a result of creative structuring (Dudley and Tiedeman, 1977). It is an experience in which we may be grasped by a higher consciousness, when we have structured the world in such a way that intuition can occur. For example, if the language through which we structure

our world has a notion of an inner voice or call from within, then our ears will be more attuned to hear that inner voice. What we think and believe makes a difference in what in fact happens to us. With language we achieve self-consciousness; we know how we know. But we must remember that language is only an analog of thought, it is not thought inself. In short, with the realization of the creative intuitive intellect, we can finally intuitively comprehend the structure of "I" power--namely that we exist in, and consist of systems or structures of thought, which are open to our own influence.

The Concept of Evolution

Intuition is a capacity which is now emerging in the human mind. In order to comprehend structure intuitively, we must comprehend our further evolution during our lives. Thus intuition is an evolutionary leap, a new emerging form of intellect. Evolution occurs in the race as a whole, and it occurs in individual lives. We believe that evolution toward a higher consciousness is an emerging possibility in more and more people. It is still rare and unstable, devolving almost as rapidly as it evolves in most of those who have experienced it. In the intuitive intellect people trust themselves and go beyond themselves. They entrust their being to the life processes that are unfolding in the universe.

In discussing structure, intuition, and evolution we have written very briefly about some complex ideas, hoping that the reader will want to explore them further, as one growing expression of "I" power. (See for specific example Tiedeman and Miller-Tiedeman, 1977; Miller-Tiedeman and Niemi, 1977; Peatling and Tiedeman, 1977)

Religious Resources

The great religions of the world contain within them critical philosophical foundations for "I" power development. They frequently contain instructions for people who are interested in becoming what they are, as well as in going beyond themselves. Also, the teachings are often presented in parabolic, story, or fable form which can give one the all-at-once experience, a sense of seeing the total picture as opposed to just its parts. Finally, they contain within them various ways of thinking that may help humans effect the leap we believe we are about to make.

For example, an aspect of Sufism that appeals to Western culture is that one does not have to withdraw from life to improve inner life:

"The Way and the Work are carried on within normal life. Their object is just as much to improve the lot and capacities of the individual in ordinery society, as to increase his (or her) awareness of true reality. This Way has nothing in common with monasticism as such." (Lewin, 1976, p.61)

Off-shoots of Sufi consciousness appear in P. D. Ouspensky's work (1974) which originated in Russia. For instance, he writes of several major conditions necessary for development of the higher or cosmic consciousness: "The chief idea of this system...is that we do not use even a small part of our powers and forces. To use a larger part of personal powers or forces, the individual must study him or herself." Ouspensky defines such "study of oneself" as psychology.

Krishnamurti (1969) also writes about attaining a higher or cosmic consciousness (a greater sense of self in universe), but he does so in terms of acting on our own now dictates, not on the now dictates of others. According to Krishnamurti, "The primary cause of disorder in ourselves is the seeking of reality promised by another. If we look for this truth or reality only in external things or people we will not find it because the answer lies in ourselves although others' commentary upon us can help us comprehend ourselves more accurately: "Immaturity lies only in total ignorance of self" (p. 12). If we try to study ourselves according to another, we will always remain a second-hand human being. An individual who says "I want to change; tell me how to," may not be serious since s/he is looking for some outside authority to bring order to him/her self. A true study of self begins in us--in our relationships to people, environment, and universe. It begins with

now, not in the future. It begins by understanding that the future is now; that knowledge exists only in the past or in our present structuring of our current experiences.

The Christian tradition contains many insights which contribute to the self understanding we seek: Jesus' parables of the Kingdom of God implied that the old order is dying and a new is continually being born. His parables challenged his hearers to think in radically new ways about themselves and their world. Further, this Kingdom of which Jesus spoke is to be found within the person (Luke 17:21). And the Kingdom is here and now as well as a future projection. Its apprehension implies that we are to approach life differently, to think differently, to act differently, and to become a different human being. What counts in Christianity, is a new creation: "For neither circumcision counts for anything nor uncircumcision, but a new creation." (Galations 6:15) Commenting on this statement of St. Paul, the modern theologian Paul Tillich says:

> If I were asked to sum up the Christian message for our time in two words, I would say with Paul: it is the message of a "New Creation." We have also read something of the New Creation in Paul's second letter to the Corinthians. Let me repeat one of his sentences in the words of

> an exact translation: 'If anyone is in union with Christ he is now a new being; the old state of things has passed away; there is a new state of things.' Christianity is the message of the new creation, the new being, the new reality which has appeared with the appearance of Jesus who for this reason, and just for this reason, is called the Christ...The message of Christianity is not Christianity but a new reality. A new state of things has appeared, it still appears; it is hidden and visible, it is here and it is there. Accept it, enter into it, let is grasp you. (Tillich, 1963).

Yet the vision of which we write is one which breaks through the particularity of one's own religion. The way to do this, Tillich says:

> is not to relinquish one's religious traditions for the sake of a universal concept which would be nothing but a concept. The way is to penetrate into the depth of one's own religion, in devotion, thought and action. In the depth of every living religion there is a point at which the religion itself loses its importance, and that to which it points breaks through its particularity, elevating it to spiritual freedom and with it to a vision of the spiritual presence in other expressions of the ultimate meaning of man's existance. (Tillich, 1963).

CAREER AS FIDELITY TO ONE'S SELF

We have written of vocation in career as conscious faithfulness to optimizing the development of the whole individual human being. We are called to remain true to the law of our inner being throughout

a lifetime of passages. Our choice and decision processes are important to this unfolding. When a person is conscious of his or her decision-making, of aspects of the external environment that are influencing him or her, and his/her own being and personality to which s/he is responding, then s/he centers the decision process in self. Through exercise of our choice and decision processes we create ourselves and the whole world around us. Through structuring, we can arrange our relationships with our world so the goal of attaining individual purpose becomes more likely. Through intuition we can cooperate in our own evolution.

We do not do these things under conditions free from limitations and constraints, yet no matter how narrowly circumstances and humans limit the choices for other humans, continuing choice is essential for sanity. Viktor Frankl learned this lesson for humanity as a prisoner in Nazi concentration camps where he discovered that prisoners who considered their choice so narrow as to be absent from daily life ordinarily failed to survive. On the other hand, prisoners who saw the necessity of daily exercising human choices, no matter how infinitesimal the differences in their consequences, survived the horror of concentration camp life if the Nazis refrained from taking their lives.

Our career as "inner vocation" leads us through a lifetime of choosing and being. We are free to the extent that we know our constraints. And the possibilities for our becoming are more limitless than we imagine.

Two Issues

Modern writers (Novak, 1971), facing the claims of a morality which insists on fidelity to one's own identity, frequently make two objections. First there is no one "self" to be faithful to. Secondly, a morality of fidelity to self is basically egocentric and self indulgent.

Throughout this article we too have emphasized that there is no one "self" of vocation within career to be faithful to forevermore. Instead, we have noted that the self is a conception, a mind product, and like all conceptions and constructs vacillates from time to time. That part of the self concept of the moment which bears the continuity of meaning we care to give to our being in universe lends direction to our thoughts and actions by being its structure. However, the self structure, as is the case with all structures, is continually in motion, only temporarily held together by the synergistic forces of self-given continuity. This self structure is subject to modification under the principle of entropy to internal and external interactions which give rise to renewing structures under the principle of syntropy that occasionally

are evolutionarily more comprehensive by virtue of personal intuitions.

The allegation that our belief in the necessity of fidelity to one's own identity is basically egocentric and self-indulgent must also be dealt with. However, those who consider fidelity to one's identity to be egocentric miss an important element of Erikson's concept of identity upon which we predicate our argument. Erikson (1956) writes of identity: "It is this identity of something in the individual's core with a group's inner coherence which is under consideration here; for the young individual must learn to be most himself where he means most to others, those others to be sure who have come to mean most to him." (p. 57) Thus, identity is a psychosocial, not just a psychological conception. As a psycho-social conception, identity cannot logically be egocentric although some individuals who hang up on the reformation stages of their self evolving career conceptions may well convey impressions of egocentrism. The fault, however, is in the arrested development of some persons, not in the conception.

Whether fidelity to one's self also verges on self indulgence or not remains moot. Some individuals erroneously carry fidelity to one's self to such an extreme. However, the conception itself bears no necessity

that this happen. To the contrary, our conception of fidelity to one's self basically grounds the self in the pursuit of truth. The greatest danger to the pursuit of truch is self deception. Should this danger manifest itself as self indulgence, truth will dim for the individual and "I" power will dwindle. However, by the same token, persons who fail to assume full responsibility for what they cause will also find truth dimming for them and "I" power dwindling as well. Hence it seems to us that we must not let our concern for the harm which some individuals do themselves by misinterpreting fidelity to their own identities inundate our realization that such fidelity is a necessary but not a sufficient condition of truth.

Implications for Personal Living and Influence

While not entirely relying on educational institutions as external authorities to develop our selves, nevertheless what can and should we in education be doing to lead out this development from persons?

First, we invite you as professional educators to address with us what we believe to be the basic problem--namely, that of the personal development of folks in general, us -- you and we. Often we tend to think that if so and so would do thus and so, then things would be different. We seldom structure ourselves into the desired difference as actors who must also struggle to make the difference come about.

The now imperative is that we stop looking only for teachers, panaceas, now experiences that we think will change us, and begin to look at what we can do to change ourselves so that we may adequately instruct in bringing the desired meaning of vocation into career.

Second, accept intuition as an important power in life, a power which we presume now to be almost universal in humankind, at least in potential but not in development. These trends suggest that conditions are evolutionarily right to proceed further up Maslow's hierarchy of needs; i.e., from satisfaction of needs for food, shelter, and safety to satisfaction of need for self-actualization. However, we have a choice. We can continue as we are, "believing we have arrived," confusing success with growth, watching for trends and jumping in front of them to lead, or we can acknowledge our "inner poverty" amidst our outward abundance and affluence and begin "work" to attain the higher consciousness which we can pass on to our learners. This is the leap we hold humankind preparing to make. But the leap will not be possible until you, as professional educators, look at yourself and realize that you have to begin with yourself as one who can know and can accomplish the needed change, not as one who is always looking to so-called "experts" for knowledge and advice.

Third, use ourselves as models for our students, thereby giving them advantage of the greatest way to learn -- observation. If we teach learners about "I" power while showing little or nothing of this characteristic ourselves, we will have had little positive effect, but to be sure we will have had an effect. The double standard of teaching one thing and being another has been popular over the years simply because it suits an individual purpose, meets needs, and is easy to do.

Implications for the Community College

There is nothing so practical as a good theory. What would our theory look like if it were put into practice in the community college?

The major requirement for a community college career education program which incorporates this understanding of career development is that it be comprehensive, and that it be integrated throughout every aspect of the institution. The college will create institutional structures which facilitate in learners the following: 1) self remembering of one's interests, abilities, personality and needs; 2) initiating search of educational and occupational means for self-enablement; 3) personal identification of one's currently characteristic decision-making styles and strategies; 4) personal identification of the life design one is creating by those decisions; and 5) selection of a new life design that puts the individual at life's control panel,

directing him or herself through events and further learnings while also redesigning with each new experience and understanding.

To help learners understand life designing, the goal of the career education program should be comprehension of the process of education. Bruner (1962) has noted that the process of education and education itself must become one in the student for education to be effective. This represents comprehension. Since the union of the educational process and education can only occur in the learner, nowhere else, career educators must directly focus on the process of education in the act of educating students if they are to experience the fusion of process and education for themselves. In order to achieve this goal students must first be directly involved in understanding the process and content of the activities from which they learn. Second, students must be tutored in the process of direct inquiry. Finally, students must experience creativity and be encouraged to articulate its processes so they can capacitate creativity by themselves in other circumstances in the future.

Both the liberal arts and the occupational curricula, in this context, become important elements in helping students to achieve specific skills applicable in the world of work and to acquire the larger skills of under-

standing oneself and ones fellow humans. Occupational training and liberal education should occur simultaneously and be incorporated into the individual student's decision-making awareness and activity as well as into self reflection and life designing.

Organizationally, counselors, placement officers, and other student personnal staff must work with teachers in the mentoring process involved in inquiry instruction, creativity identification, and the articulation of the creative process. Counselors can help students generalize and apply those processes in the resolution of unresolved prior decision consequences and selected new life designs. Counselors also need to help students generalize decision-making applications so that the process of decision-making is internalized upon leaving school not given away to others.

Toward a Career Guidance and Education Program

The community college is challenged to create its career education program to meet the special needs of a diverse clientele. Students in <u>all</u> stages of the life cycle come to the college, which must respond both to adolescents who are completing the psycho-social crisis of identity (Erikson, 1959), as well as to adults who are more or less in three more of Erikson' stages: intimacy in young adulthood, generativity in adulthood, and integrity in older age. Also, adults may be involved in one or more of the developmental tasks identified by Mills (1970). Further, the

community college meets students in the entire range of cultural, ethnic, and class diversity.

These conditions offer the community college great challenge in developing a career education program. First, those in career education must both determine the existing life designs of incoming students by a thorough review of education, career, and psycho-social development, and identify the potential components of a desired new life design. Such a review and identification conducted collaboratively with students can go a long way to achieving a mutual understanding of current learning conditions and desires. Plans for a life design which may include immediate education should be an outcome of such an assessment.

Next, the career education needs to insure that education in the college proceeds as an inquiry process whose purpose is to clarify activity that will fulfill a life design. Individualized instruction must therefore constitute the program's core. This instruction must contain frequent cycles consisting of assessment, planning, acting on plan, reviewing plan, reassessment, etc. Attention just continuously be drawn to the students' psychological states in the various steps of this cycle as each progresses.

In this manner, a student will be helped through guidance activities to familiarize him or herself with these states, their arousal, and their resolutions and how they fit with their current life design. Students must also be helped to generalize that knowledge from the present learning stiuation to other learning situations, particularly those having to do with the formulation and pursuit of an occupation or profession. The person must additionally be encouraged to put new knowledge to work even before understanding is complete. To do before one knows is a sound method of knowing provided the student is alert to error in activity. Successful application of this procedure cultivates growth in self-initiated, self-directed, self-evaluated activity which are the central career skills infrequently actualized in modern education.

Next the career program needs to capacitate adult clients with a structure and a process they can employ to perpetuate reassessments and revisions of life designs needed as experiences warrant. To this end, the adult element of the career education program needs adult counseling proceeding continuously with adult education in order for mastery of the human condition of learning what one does while one does it to occur. Teaching and counseling need to acknowledge and cater to the wide cultural variability to be expected. Special attention must be provided for women and minority students, for the firm

and the infirm, for the advantaged and the disadvantaged, for the young and the older.

This special attention must also recognize that the reconstruction of identity ordinarily implied in re-entry into adult education requires provision of special support systems (Miller and Tiedeman, 1973). Groups of similar individuals need to be formed quickly when students arrive. These groups should be encouraged to help each other get familiar with the new environment and to provide support for those doubtful of their ability to continue. These groups should later be mixed whenever the psycho-social development of their members permits so that all learners prior to leaving can gain additional skill in entering new groups and in finding identities in new groups. This skill should also be generalized as a necessary career skill in seeking and succeeding in jobs. Task oriented decision making should be made an important part of the content for these groups. The groups should be taught how members make decisions communally and individually. Members should be enabled to apply this knowledge to the imminent career design question awaiting decision, namely what should I do next?

This question needs address, tentative resolution, and enough review

and recycling during study for the person to commit him or herself to the next step. At this time, placement services become vital in order to create circumstances in which opportunity is more equally matched with desire. At this placement time also, the learner's decision framework shifts from a general one in which alternatives can be considered simultaneously to one in which alternatives are experienced sequentially. When opportunities are experienced sequentially, the additional psychological factor is introduced of being able to forego the good for the hope of the better. Since this is a very uncertain state, allowance has to be made both for the student who might be overly quick to blame when the better fails to materialize and the placement officer wanting to push clients into early job acceptance in order to insure their placement.

Finally, the organization itself must do that which the teaching and student personnel staff strive to enable students to do, namely to look at their life designs and repeatedly to assess, to plan, to act, to review, to reassess, etc. Hence, the career education program must organizationally incorporate a cyclic process of collecting, analyzing, and synthesizing data from clients and their communities. The syntheses must regularly be discussed with <u>all</u> the college staff so that the school may rejuvenate itself every year or two by adopting new goals and programs and rooting out the dead wood of old goals and programs.

As Bruner (1962) notes, every successful thing educators do in education is only a necessary condition, not a sufficient one. Only students can supply the sufficient condition--comprehension of what they and their mentors want them to know and do.

We trust it is now clear that the major goal of career education in the community college should be to insure student comprehension of what they are doing in the college and what they will seek to do upon their departure. In order to achieve this goal, the complete career education program must turn the college into a learning resource center. Only in this way can the process of education and education become one in the learner. In the process-centered college the student can become responsible for his or her learning while the college provides sufficient occupational and academic activities so the student is enabled to master the process of acting before s/he knows without making a damned fool of him or herself in the process. With the mastery of such skill, students possess the basic career skill needed to cope with more rapidly changing jobs now and in the foreseeable future, namely, the skill to command employment while they valuably act, learn and improve on the job. Such skills both obviate the need for

later formal adult education of this original kind and indicate that formal education will never cease for students so empowered. It is those who know they can do for themselves who are the first to admit they do not know when confronted by a new problem markedly unfamiliar from any they have encountered. Hence students who know how to learn will be first in the queues to learn the better of the new as it is offered.

The goal of career education cannot be obtained unless the program that empowers students to choose and act on a life design which is outlined here is put into effect in its totality. Students cannot achieve the desired integration of thought and action unless the college in which they learn expects and facilitates it. Hence, either decide to adopt the model as outlined or do not aspire to a career education program. Career education is one program in college of which having something is not better than having nothing. Be a complete career educator or don't trifle with the grandness of the career education goal: fully functioning persons. Some students can integrate thought and action, learning and labor, through design and redesign of their lives if we educators do not interfere too much. Practically all students can integrate thought and action and become masters of their future if we but wisely help -- completely!

REFERENCES

Bolles, Richard. What color is your parachute? Berkeley: Ten Speed Press, 1977.

Bruner, Jerome S. On knowing. Cambridge, MA: Harvard University Press, 1962.

Crites, John. Vocational psychology. New York: McGraw-Hell, 1969.

Dudley, Gordon A.; and Tiedeman, David V. Career development: exploration and commitment. Muncie, IN: Accelerated Development, 1977.

Epictetus. Quoted in Greek springs of wisdom. New York: Herder Book Center, 1966.

Ellis, Albert. Reason and emotion in psychotherapy. New York: Lyle Stuart, 1963.

Erikson, Erik A. The problem of ego-identity. Journal of American psychoanalytic association, 1956, 4(1), 57-119.

Frankl, Viktor. The doctor and the soul. New York: Alfred Knopf, 1960.

Ginzberg, Eli; Ginsburg, Sol W; Axelrad, Sidney; and Herma, John L. Occupational choice: an approach to a general theory. New York: Columbia University Press, 1951.

Harris, Thomas A. I'm ok; you're ok. New York: Harper & Row, 1969.

Jung, Carl G. The development of personality. (Volume 17 of The Collected Works of C. J. Jung) Princeton: Princeton University Press, 1954.

Krishnamurti, J. Freedom from the known. New York: Harper & Row, 1969.

Lewin, L. (Ed.) The elephant in the dark. New York: E. P. Dutton & Co., Inc., 1976.

Miller, Anna L.; & Tiedeman, David V. Decision making for the '70's: the cubing of the Tiedeman paradigm and its application in career education. Focus on Guidance, 1972, 5 (1), 1-15.

Miller, Anna Louise; and Tiedeman, David V. Integrating life's possibilities by comprehending technology and group reciprocity. In Vriend, John; and Dyer, Wayne W. Counseling effectively in groups. Englewood Cliffs, NJ: Educational Technology Publications, 1973. Pp. 293-303.

Miller-Tiedeman, Anna; and Niemi, Muriel Tomkins. An "I" power primer: part two, structuring another's responsibilities into his or her action. Focus on guidance, 1977, 9 (8), 1-20.

Mills, Edgar W. Career development in middle life. In Bartlett, Willis E. (Ed.) Evolving religious careers. Washington, D. C. 20036: Center for Applied Research in the Apostulate, 1717 Massachusetts Ave., N.W., 1970. Pp 181-198.

Novak, Michael. The experience of nothingness. New York: Harper & Row, 1970.

Novak, Michael Ascent of the mountain, flight of the dove. New York: Harper & Row, 1971.

Ouspensky, P. D. The psychology of man's possible evolution. New York: Vintage Books, 1974.

Peatling, John H.; and Tiedeman, David V. Career development: designing self. Muncie, IN: Accelerated Development, 1977.

Rogers, Carl R. On becoming a person. Boston: Houghton-Mifflin, 1961.

Sleeper, Freeman. The community colleges: challenge to the churches. United Ministries in Higher Education, 1975.

Super, Donald E. A theory of vocational development. American psychologist, 1953, 8, 185-190.

Super, Donald E. The psychology of careers. New York: Harper, 1957.

Tiedeman, David V.; and Miller-Tiedeman, Anna. An "I" power primer: part one, structure and its enablement of intuition. Focus on guidance, 1977, 9 (7), 1-16.

Tiedeman, David V. & O'Hara, Robert P. Career development: choice and adjustment. New York: College Entrance Examination Board, 1963.

Tillich, Paul The new being. New York: Charles Scribner's & Sons, 1955.

Tillich , Paul. Christianity and the encounter of world religions. New York: Columbia University Press, 1963.

Webster's third new international dictionary. Springfield, MA: G & C Merriam Co., 1971.

UMHE COMMUNITY COLLEGE PROGRAM

NATIONAL ADVISORY COMMITTEE

Dr. Lee Henderson	Director, State of Florida Department of Education Tallahassee, Florida
Dr. George T. Morgan	Synod Executive Synod of the Covenant Columbus, Ohio
The Rev. Henry Parker	Chaplain Berea College Berea, Kentucky
Mrs. Virginia Robertson	Stated Clerk Presbytery of the Cascades Portland, Oregon
Dr. Michael Saenz	President Tarrant County Junior College Northwest Campus Fort Worth, Texas
Dr. Donald Shepherd	Counselor Central Piedmont Community College Charlotte, North Carolina
Dr. Abel Sykes	President Compton Community College Compton, California
Dr. Sheila Tesar	Austin, Texas
Dr. Dale Tillery	Professor of Higher Education University of California Berkeley, California

UMHE COMMUNITY COLLEGE PROGRAM STAFF TEAM

The Rev. W. E. Hallman, Director	Portland, Oregon
The Rev. Clyde Robinson	Charlotte, North Carolina
The Rev. Robert Mayo	New York, New York

ADJUNCT STAFF

Dr. Earl J. Lowell	Suffern, New York
Dr. Mark Rutledge	DeKalb, Illinois
The Rev. J. Springer	Dalton, Pennsylvania
The Rev. Betsy Turecky	Dallas, Texas